LONDON,
Printed by T. C. For Edmond
Weauer, and William Welby.
1609.

LONDON,
Printed by T. C. For Edmond
Weauer, and William Welby.
1609.

THE Ioy of IERVSALEM: AND *Woe of the Worldlings.*

A Sermon preached at *Pauls Crosse the* 18. *of* IVNE. 1609.

By WILLIAM LOE Batcheler of Diuinity.

LONDON
Printed by *T. Haueland* for *C. Knight* and *I. Harrison*, and are to be sold in *Pauls* Church-yard at the signe of the holy Lambe. 1609.

A SERMON

Preached at PAVLS *Croſſe* the eighteenth of *Iune*. 1609.

IOHN 17.9.

I pray for them: I pray not for the world, but for them which thou haſt giuen me; for they are thine.

WHat the Almightie God purpoſed in *Dauid* the fathers heart, hee performed in *Salomon* the ſonnes hand. *Dauid* voweth, his head ſhall take no reſt, nor his temples any repoſe, vntill he had found out an habitation for the God of *Iacob*. This proiect was perfected by *Salomon*, who built Pſal. 132.

the Temple; and hauing built it,
1.Reg.8. consecrates and dedicates it with praier and praise vnto *Iehouah*. God the Father, in the secret cou-sell of his heauenly Consistorie, chuseth a mysticall Temple vnto himselfe, the erecting wherof was manifested in his sonne Christ Ie-sus. *Dauid* vow and purpose, a fi-gure of God the Fathers election and preordinate counsell: *Salo-mons* performance, and erection of the Temple, a type of Christ Iesus declaration, ful accomplish-ment of the promises, and perfect demonstration of the predesti-nate will of his heauenly Fathers secret purpose. So that, what was *Propositum* in God the Father, is
2.Tim.4.8 *Depositum* in Iesus Christ the son, and *Repositum* in expectation of the faithfull, *quibus imponetur*, in that glorious day of his gratious doome.

doome. Behold now then, O yee Christian people (blessed and beloued in Iesus Christ; for I cannot giue you a more honourable title, be you honourable or otherwise, if I should giue you tenne thousand) behold (I say) your reall and royall *Salomon*, dedicating this mysticall and spirituall temple with praier and praise vnto his righteous father, as in this whole Chapter it appeareth, wherein he praieth, first, for himselfe; secondly, for his Disciples; thirdly, for all the elect. And not onelie praieth, but also as a iudicious *Salomon*, vttereth that absolute and most wise designation and distinction, by way of prophecie, of these different generations (the blessed and cursed) which the wombe of this wretched world bringeth forth; and being in the

world, are not onely diuers, but contrarie in their actions, and affections.

The diuision.

He praieth, and praieth not. 1. *I pray for them.* 2. *I pray not for the world.* In his praying foure things remarkeable. 1. The person, *I.* 2. The pious and powerfull practise, *I pray.* 3. The parties designed, (*for them.*) 2. distinguished, (*but for them.*) 4. The reasons why he praieth being two. 1. *Donatiue,* (*which thou hast giuen me.*) 2. *Possessiue,* (*for they are thine.*) In the person, 2. things obseruable. 1. *His name.* 2 his *Nature.* In the pious practise, two things also. 1. The power of praier in others. 2. The peculiar propertie therof in him, in whom all other had their power. In the parties. 1. We will consider their designement by the titles of fauor & honour set down in holie scrip-

ſcripture. *For them*: that is, *who are my Sons & my Saints: my Princes & my prieſts: my beloued & my Baptized mine illuminates, & mine Aſſociates.* Pſal. 87 3. *For theſe glorious things are ſpoken, as of the citie: ſo of the Citizens of God.* Secondly in the parties diſtinguiſhment, or ſeparation, (*but for them*:) diſcerned and notified frō the world by three inſeparable notes, and remarkeable tokens of diſtinction. 1. *A Catholike faith towards God.* 2. *Newnes of life in themſelues.* 3. *Euangelicall charitie towards others.* In the reaſons. 1. Conſider the donation, how wee are giuen vnto Chriſt by God the father (*which thou haſt giuen me:*) that is, to be my ſeruants *In ſowre ſeuered and ſingular ſuits and ſeruices.* 1. In religious deuotion toward God. 2. In zealous affection toward our brethren. 3. In humilitie.

litie. 4. In bearing the Crosse. 2. Consider the possession, how we are the fathers (*for they are thine*) euen thy Saints, whether we looke backwards, or forwards. Backwards, thine they are. 1 By *Election*. 2. By *Creation*. Forwards, they are thine. 1 By *Sanctification*. 2. By *Glorification*.

In the second generall part, *I pray not*; Three things memorable. 1. The person *I*. 2. The exception, *I pray not*. 3 The *designation*, *for the world*. In the person, his offices are to bee considered; as hee is a king, Priest, and Prophet: and how in euery of these, it is consonant to his person and office that he doth not pray: wherein the obiections shall be answered, & the text cleered. 2. In the acception, we will attend the reuealed reasons why he praieth not for the world. And

lastlie

laſtlie in the *Deſignation*, let vs marke. 1. who are deſined by the world. 2. Why they are ſo deſcribed; and in concluſion take a ſurvey of this preſent age, and world wherein we liue; which I feare, vpon the view, wil appeare vnto vs to be that world, & thoſe worldlings that Chriſt prayed not for.

But let vs return to the firſt generall head, *his praying*: whereunto I earneſtly deſire you to attend as to one of the *Songs* of *Sion*, and the *Ioy of Ieruſalem*: and therein I ſhall pray you to watch and wait the firſt houre, to the ioy of your hearts, who truely ſeeke, and ſerue the Lord. As for the ſecõd houre, the woe of the worldlings (*his not praying*) ſhall bee denounced, that all fleſh may tremble, and all people perceiue the glorious ſaluation of our God, and bee reſolued

why

why the world is so wicked, namely because Christ praieth not for it.

First of the person. Many haue praied and not obtained: but now I pray saith Christ, whose name is *Saluation*, and whose power is *safety*, my name is *Saluation*, an Angel spake it. Mat.1.21. *Thou shalt cal his name Iesus*; the reason being added, *for he shall saue his people from their sins*. From which Angelical assertion, the Disciples conclude an *Apostolicall* and peremptorie corallarie: *There is saluation in no other* (neither Pope nor Priest, *Principalitie*, nor power) *for among men there is no other name giuen vnder heauen whereby wee must bee saued*. Act.4.12. My power also is safetie, for *who so delighteth in the secret of the most high, shall abide in the shadow of the Almightie*. Psal.91.1. Neither is this *Saluation* temporarie,

rarie, as that of *Sampson* or *Samgar*, *Gideon* or *Iepthah*, but I am a *Sauiour once for euer*, *I alone* for euerie one, both effectually, and eternallie.

The vse of this is; that wee muſt inuocate this name onely, and reuerence this power: this name being our citie of refuge. *The name of the Lord is a ſtrong tower, the righteous runne vnto it, and are ſecured.* Pro.18.10. This power beeing our flag of defiance againſt the Lords, and our enemies; Faithfull *Dauid* being a fruitfull preſident in this reſolute direction. *All nations compaſſed me about, but in the name of the Lord I ſhall deſtroy them. They compaſſed mee againe, and againe: but in the name of the Lord I ſhal deſtroy them: yea, when they came and ſwarmed about me like Bees, they are quenched as a fire of Thornes that choaketh them;* Pſ.118.10 11.12.

for

for in the name of the Lord I shall destroy them. I pray, that haue both a Deuine, and humane nature. A diuine nature, to help, and a humane to commiserate and condole therein, having a simpathy of our miserie, and moane. I came out of the land of the liuing; to bring you happines that sit in the shadow of death. I bring you rich promises, and precious of the glorie and grace of God the father, whereby you are also made partakers of that heauenly nature, not in substance, as *Seruetus* grossely imagined, but in qualitie, whether therfore you respect my name, or my nature, saith Christ, I am both willing, and able to succour, and saue them that seeke mee. Onelie this you must dulie remember, that your glorious name of *Christians*, auaileth not, vnlesse you bee also

2. Pet. 1. 4

also partakers of the gratious nature: for euerie one that *calleth on the name of Christ must depart from iniquitie.* And thus much of the person. Now let vs goe on to the pious practise. 2. Tim. 2. 19.

Secondlie *I pray.* He praieth as a man: hee giueth as a God: saith Saint *Augustine vpon this place.* Much might here bee said of praier, and not to much: for it is the pretious Iewell, and peereleſſe pearle of our christian profession: but I tie my ſelfe to my parts proposed, to wit, to ſhew the power thereof in others, and the ſpeciall propertie in him, by whom, and through whom, others had, and haue their power. The power of praier in others, both in the old Teſtament, and in the new, is as myraculous as marueilous. In the old, *Moſes* and *Aaron* are cal- *Auguſt. in Ioban.*

led

led vpon by *Pharaoh* a reprobate, at that time when the plagues & punishments of God lay vppon him, and his people, that they should pray vnto their God for him, and their praiers were the meanes to take away, and ease those distressed people frō those vexations, & torments. No charming of his fanatical Enchanters, no violence of his desperate souldiers, no magnificence of his vaine Pyramides, although aduanced to heauen, could ought preuaile, but prayer onely: yea, powerfull praier in the Faith of Gods seruants, stands in the gap, and turnes away the plagues euen from *Aegipt*. It rained not in three yeares and a halfe, and the praier of *Elias* openeth the buckets of heauen, loseth the bands of *Orion*, and the bottles of the clouds, as *Iob* calleth them,

Exod. 8. 9.

1. Reg. 18.

them, when no other remedie nor means could be found vnder heauen. A feelie and distressed, yet faithfull woman, *Anna* the Mother of *Samuel*, openeth not her mouth in *vocal* praier, but in mental eleuation vnto her God, & she obtaineth the desire of her heart; euen a Sonne at the hands of God, when as *Ely* the Priest imagined shee had beene drunke, and rebuked her, but she yet continued in her earnest and powerfull petition, and preuailed. 1 Sam. 1.

In the new Testament also, another reprobate *Simon Magus*, paraleling *Pharaoh* in the old, had this knowledge of the power of praier; That when *Peter* had denounced against him the fearefull threats of Gods iudgements; Oh saith he, *Pray you to the Lord for me, that none of these thinges which you* Act. 8. 24

haue

haue ſpoken, come vppon mee. See, *Simon Magus* went thus far in religion, that he knew there was no ſpedier harbinger of truſt, could bee ſent to ſtay and ſtop the paſſage of thoſe fearefull plagues, but the Praier of Gods ſeruants. *Peter* is caught; put in priſon; deliuered to foure quaternions of *Souldiers*, by mightie and malitious *Herod*. He ſleepeth betweene two ſouldiers, bound with chaines, the keepers before the doore, yea, the verie night before hee ſhould bee brought foorth to the people. What meanes is there now for *Peter* to eſcape? Behold the power of praier; *Earneſt praier* was made of the *church to God* for him, ſaith the Scripture. This ſo preuaileth, that it procureth an Angell to bee ſent from heauen: chaines cannot detaine him, nor

Act. 12.

priſon,

Prison, nor Souldiers cõfine him: nor keepers restraine him: nor the Iron gate of the city stay him, but it openeth of it owne accord, and *Peter* is brought safe to his friends. Maruellous art thou O Lord, and glorious in thy works, but aboue all in thy mercie which thou shewest vs in the priuiledeges of thy Church and chosen. Act.4.31. The Apostles being ioyned together in heartie and holie prayer, the verie place where they were assembled shooke, and trembled, for the maiestie of Gods presence was there. Consider then that the verie earth whereon we liue and mooue, quakes at the powerfull operation of praier.

If then praier bee so powerfull in those, who had their power by *Christ*, who heere praieth; How much more powerfull and preti-

tious is his praier? who is so gracious with God his Father, that a voice was heard from heauen saying, *This is my welbeloued Sonne in whome I am well pleased.* Matt.3.17 And againe, a second time a voice from heauen answereth, *I haue glorified it, and I will glorifie it againe,* Ioh.12.28 when as the people that stood by, thought it had thundred. Yea, and an Angel is sent from heauen to comfort him, when hee was to enter into that great and greeuous conflict of his bloodie agonie: yea, right powerfull must his praier be, that was iustified euen by his enemies. Luk.22.43 *Pilates* wife writeth, *Haue nothing to doe with that iust man.* Matt.27.19 *Pilate* himselfe washeth his hands from the guilt of that innocent. The Centurion inured to carnage blud, & butchery, pronounceth, *Assuredly this was a iust*

a iust man. The verie variable and hundred headed giddie multitude returne knocking their breasts in remorse of conscience, for shedding that pious and pretious guiltesse blood of *Iesus Christ.*

For our knowledge then, hence wee inferre, that this praier of *Christ*, is the *Foundation, Firmament, and Perfection* of the *Church.* The foundation of the *Church*, if wee looke backwards, for it was elected in *Christ* before the world was. This Chapter witnesseth it, verse 5. *That Christ was with the father before the world was.* That hee came out *from the father vers. 8. And that the father loued him before the foundation of the world.* verse. 24. It is the firmament and assurance of the Church, if we respect the time present, for the calling of God is without recalling: the Golden Ioh. 17.5

Chaine testifieth it, *Whome he hath elected before all time, he calleth, iustifieth, and sanctifieth in time.* So in
Rom.8 the 15. verse he praieth not, that the father would take them out of the world, but being in the world, preserue them from the euil therof; both, *a malo culpæ*, from the euill of sinne, *a malo pœnæ*, from the euill of punishment for sinne, and also, *ab illo malo*, from the deuill, and all his designements.

Lastlie, it is the perfection of the church, if we respect the time to come; for hee is the ancient of daies, not to bee antiquated by length of time. He is the perfection of our soules and bodies, in the resurrection; and in a word, our exceeding great reward. So he praieth verse. 24. *That we may be where he is, that we may behold his glorie which was from euerlasting.*

Of

Of this knowledge of the power of *Christs* praier, manifold is the holie, and deuine vse & practise. 1. Of hope which quickneth vs. For while we pray heere on earth, wee knowe, and beleeue assuredly, that Christ praieth for vs, and pleadeth our cause as an aduocate in heauen.

In his humiliation hee praied for vs: in his exaltation then assuredlie: oh *Angelicall Manna!*

2. Of reuerend boldnesse, which the spirit of God exhorteth. *Seeing then that wee haue a great high Priest which is entered into heauen, euen Iesus the Sonne of God, Let vs hold fast our profession, for wee haue not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sin. Let vs therefore goe boldly vnto the throane of* Heb. 4. 14. 15. 16.

grace, that we may receiue mercie, and finde grace to helpe in time of neede.

3. Of resolution: if the praier of *Elizeus* was powerfull to restore to life the Sonne of the *Shunamite*, and of *Paul*, to bring againe the *breath of Eutychus*; Why should not wee resolue to trust in the Lord, albeit hee kill vs, for he killeth and maketh aliue againe; he laies vs in the dust, and raiseth vs vp to euerlasting and euerliuing glorious felicitie. 4. Of confirmation, for heere are all the blessings of *Garazim* and the dew of *Hermon*, which falleth vppon the hill of *Sion*, (which is Gods *Church*) where the Lord promiseth his peace and blessing for euermore: this is not *murus aheneus*, but *murus igneus*, not a wall of Brasse, but of fire; wherein is not onely protection, but terrour and

2.Reg.4. 36.
Act.20.12.
Zach. 2,5.

vtter destruction. Protection to Gods Children: a terrour to their enemies, euen a far off, but if they bee so foole hardie, as imagining their skins to be thunder proofe, and approach to hurt his church, they and theirs shall bee vtterlie consumed. 5. Of precedent. wee ought also to pray for our selues, and for our brethren, for that is a countermure against all assaults of Sathan, and therfore *Christ our Sauiour* so aduiseth vs, *Pray continually*. Lastly of direction. Christ praieth to God the Father immediately, wee therefore in his name onely ought to send out our praiers, not to Saint or Angell, for that is an iniurie to the whole Trinitie. First, to God the father, who is the obiect of our praiers, so himselfe speaketh: *Call vpon me in the time of trouble, and I will*

Luk. 18.

Psa. 50. 15.

will heare you. 2. To God the Sonne, for he is the one, and onely mediatour of our praiers. There being but one God, and one mediatour *betweene God and man, which is the man Christ Iesus.* 3. To God the holy Ghost, for he is the breath of our praiers, *Wee in our selues knowing not what to pray for, nor how to pray as we ought, but the spirit it selfe maketh request for vs with sighes vnutterable.*

1.Tim.2.5

Rom.8.26

Now let vs descend from the person, which is the Sonne of God, vnto the parties, which are the Sonnes of men. First, as they are designed by titles of fauour & honour. Secondly, as they are distinguished by notes of separation from the world. *I pray for them which are my Sonnes by adoption,* my Saintes by calling, my Princes and Priests by conuersation; my beloued

beloued by decree: my baptized by institution: my Illuminates by purpose, and mine Associates by promise.

His Sonnes: so *Saint Iohn* stileth them: *As many as receiued him, to them he gaue prerogatiue to bee the Sonnes of God.* An heauenlie priuiledge. The Sons of men, become the sonnes of God by knowing & acknowledging *Iesus Christ.* The same diuine, in words of admired demonstration, pointeth this out, saying, *Behold what loue the father hath giuen to vs, that wee (wretches)* should be called the Sonnes of God. And because the *Euangelist thought* it not enough, that wee should be so called, he addeth further: *Deerely beloued,* now are we the *Sonnes of God,* but *yet it is not manifest what wee shall bee.* If then we be sonnes, some vertue together

Iohn.1.12.

1. Io.3.1.2.

ther with the seede is transfused. *Bonus sanguis non mentitur.* Honourable blood cannot counterfeit. Whereupon the spirit of God warneth vs that we *shew our*

Heb 12. 8 *selues as Sonnes, not as bastards,* for whome hee praieth not.

2 *I pray for them* which are my saints by calling, whome I haue purged by my blood, and sanctified by my spirit: *The blood of Iesus*

1. Ioh. 1. 7 *Christ purging vs from al our sinnes.* And *Paul* testifieth that *Iesus Christ* was declared mightilie to be the sonne of God by the spirit of sanc-

Rom. 1 tification, not onely in himselfe, which was powred out on him without measure, but also vppon euerie one of his in some measure. We ought therefore to bee holy, as our heauenlie father is holie, wee beleeuing also a communion of *Saints,* which is seene

by

by faith, and not by eie.

3. *I pray for them* which are my Princes, & my Priests by conuersation. So *Peter* entituleth them: *ye are of the Royall Priesthood.* *Royall*, therefore *Princes*: *Priesthood*, therefore *Priests*. *Princes* in swaying their affections; *Priestes* in sacrificing their *pleasures*, and in offering their daily sacrifices to God, for themselues, & others. In euerie true christian there shineth a certaine princely maiestie, seasoned and sorted with a *Priestlie* modestie, and humilitie. *Chrysostome* saith, they are knowne by their gate, by their looke, by their vesture, by their voice: Their going princely; being shod with the shoes of preparation of the Gospell; Their lookes *Princely*, being lifted vppe vnto the hils, from whence commeth their helpe: Their

1. Pet. 2 9

Eph. 6. 15.

Psal. 121. 1

Psa.45.13. Their vesture *Priestlike*, al glorious within: Their voice *Priestlike*, soft and milde, as *Iacobs* voice: and these are those for whome Christ heere praieth.

4. *I pray also for them*, which are my *beloued* by decree: *Beloued* before they were: *Iacob haue I loued.* Hos.11.1 *Beloued* when they were children: when *Israel* was a childe, *I loued him. Beloued* when they were men: *Zorubbabel*, the sonne of *Shealtiel*, shal be as the signet vpon Hag.vlt. my right hand. *Beloued*, when they are not, *Right deere in the sight of the Lord is the death of his Saints: yea albeit Beggers, yet beloued, for* angels attend them, in, & after death Luc.16,22 to carrie and conuey them to rest.

5 *I pray for them* which are my *Baptized* outwardly by *institution*. Inwardly being washed from their

their blood with that clean water which *Ezekiel* speaketh of, washed in mine owne pretious blood, which maketh their garments white, contrarie to al other blood which staineth: for so haue the *Saints* washed themselues: and their robes washed also in the lauoure of the new birth, wherby they are regenerate to life euerlasting. Ez.16.9. Apoc.7.14 Tit.3.5.

6 *I pray for them*, which are mine *Illuminats* by purpose, which once were darkenes, but now are light in the Lord, for I enlighten euerie one that commeth into the world, but not any that loueth the world. These dwell in *Goshen* where is alwaies light: and all other sit in darkenesse, and in the *Ægiptian* shadow of death. These mine *Illuminates* are pure in hart, being purified by faith: they therfore

fore, see God in a three-folde mirrour. 1. They see him in his word in the mirrour of *Iesus Christ*. 2. They see him in his works, (with another eye then the worldling doth) in the great displaied book of heauen and earth. 3. And lastlie, heereafter shall see him face to face in heauen with Iesus Christ, and the holie Angels.

Mat. 5. 8

7 *I pray for them* which are mine *Associates* by promise, partaking of mine owne name, beeing Christians. At *Antioch* they were first called Christians; now heere, and in all the Christian world. Saint *Ambrose* his iudgement of these Associates was so deere, that hee reades that place, Gal. 5, 24. *Qui sunt Christi*, in the nominatiue plurall, not as it is vulgarly taken in the genitiue singular: As if hee should obserue, that so manie Chri-

Act. 11. 26

Christians, are so many *Christs*, by reason of this holy and heauenlie *vnion* and *Association*.

The vse then (*blessed Brethren*) is, that wee seeke, and endeuour by all might and meanes to correspond these gratious, glorious, and ennobled titles. Otherwise, what are wee with these pretious titles, but like the boxes and pots of the Apothecarie, which outwardly haue some goodlie exotique inscription, when within, is some vnwholesome, vnsauory drug: or like the *Mahumetanes* which at this day call themselues *Sarasins*, as if they came of *Sara* the free woman, when as indeede they are *Hagarines* of *Hagar*, and *Ismael* (as *Zozomen* a thousand yeares agoe obserued:) which appeareth euen yet by their wicked and dissolute condition at this day,

Zozom. Eccles. Hist. 6. 38.

day. Or like those that row in a bote, sit with their faces toward you, but row the bote backward: so some make semblance of going on in a direct course, and christian carriage, when their actions and proceedings are directlie contrariant.

With such I may expostulate and say, what hast thou to doe with the name of *Sonne*, when like a bastard thy condition is to shame thy father, and dishonor thy mother? Thou causest God, whome thou boastest to bee thy father, to bee contemned, and the *Church* thy mother to be despised. What hast thou to doe with the name of *Saint*, when as thou art a Slaue to sinne, and a bond-slaue to Sathan? what hast thou to doe with the title of *Prince*, or *Priest*, when as thou canst finde in thine

thine heart, nay boast of it, that thou art an agẽt against Prince, & Priest in the vilest actions. Or why boastest thou of the honour of *beloued*, when as thou art hatefull to God & good men? or of thy *Baptisme*, seeing thou art of that foolish & fond generation, that are pure in their own conceit, and art not clensed & baptized from their vncleannes? Or of thine *Illumination*, when as thou gropest at mid-day, as did the ancient heretikes, the *Gnostikes*, who imagined that they had an impropriatiõ of Gods spirit, that none had true knowledge but they, and as the *Anabaptists* & *Iesuits* with the late foũded order of the confoũded *congregatio Oratorij*, who at this day in this glorious light of the Gospell of Christ, grope in *Cymmerian* darkenesse, and gape after vnwrit-

Pro. 30. 12

written reuelations. Lastlie, what haue you to doe with the name of *christian* when as ye are indeed *Cretians*, of whome that of *Epimenides* is fully verified: *The Cretians are alwaies liars, euil beasts, slow bellies.*

Tit. 1. 2.

But I am perswaded better things of you, my brethren. Attend you therefore as Sonnes: and if ought afflict you, call and crie vnto your heauenlie father, who doth tender you as Sonnes, and as Saints: resolue that here we haue no abiding Citie, but we seek one to come: let your conuersation bee therefore as they that looke for so glorious an estate in heauen. And as *Princes and Priests, with Dauid seauen times a day: and with Dauid three times a day Pray, & praise the Lord.* You that are the beloued of the lord: let neither life

Psal. 119. 164.
Dan. 6. 10.

nor

nor death ſeparate you from that vnſpeakeable loue: nor the power of darkeneſſe; nor the gates of hell, for none of all theſe preuaile againſt the beloued of the Lord. And, as truely *Baptized children*, and waſhed in the righteouſnes of *Chriſt*, ſay with the ſpouſe in the *Canticles*, *I haue waſhed my feete, how ſhould I defile them? I will by* no meanes wallowe againe in the mire. You are *illuminated* of the Lord by the precious eye-ſalue of his truth, being blind and darkned before through the ignorance that was in you. Giue glorie therfore vnto the Lord, as the blind in the Goſpel, who were reſtored to their ſight. And laſtly, as true *chriſtians aſſociated to Ieſus Chriſt*, bee zealous in the Lords ſeruice, as were the *Chriſtians* in the primitiue church, who being in perſe-

Can. 5. 7

cution, and dailie subiect to bloudie butcherie, yet praied and praised the Lord in the dens & caues of the earth, as *Plinius Secundus* euen their aduersarie in the time of *Traianus* the emperour testifieth of them. But you, blessed brethren haue your oratories open, your pulpits frequented, with free and gratious passage; let not the feruencie of these distressed Christians rise vp against you in the day of iudgement, who are thus blessed euerie way, and beloued euerie day of the Lord of heauen and of earth, that he may pray for you, and so you may be euermore blessed in the surpassing fauour of *Iesus Christ*.

Remember also that as you are thus designed, by titles of fauour and honour, that you also shew your selues both to your owne soules

ſoules, & to others, as the people that are diſtinguiſhed, and ſeparated from the men of this world. For our Sauiour heere in this place, ſaith, *I pray not for the world, but for them*: which diſcretiue *But*, diſtinguiſheth, & demonſtrateth that you are not of the world, albeit you are in the world.

That you are not of the world, three infallible notes of ſeparation muſt declare. And here let no man traduce this word *Separation*, for I vnderſtand not thereby anie *Anabaptiſticall* or *Browniſh ſeperation*, but the ſame that *Paul* meneth, though in a diuers matter. For as he ſpeaketh of *Separation*, or ſetting apart of Preachers, εἰς εὐαγγέλιον τοῦ θεοῦ: ſo I ſay, heere is a *Seperation* of true Chriſtians, εἰς χάριν, καὶ φωτισμὸν τοῦ θεοῦ, Ro. 11. 19

The notes of this diuine *Sepa-*

ration are three. 1. A *Catholike* faith toward God. 2. *Integritie* of life and conuersation in themselues. 3. *Euangelicall* charitie toward others.

By a *Catholik* Faith, I vnderstand, not a *Romish*, rotten, ragged, nouel profession: nor as these rare *illuminated Iesuits* vnderstand *Catholike*, who among manie, and manifold other their trauersing the point how to vnderstand *Catholik* at last conclude verie holie (God wot) that none are *Catholik* professors, and of that faith, but such as are vnder the *Catholike Bishop*, the *Pope* of *Rome*, in the gouernment and tie of their soules and consciences, and vnder the Catholike King of Spaine, in the regiment of their bodies & goods. And this deuice was then hatched when they intended to haue raised that

Sparing Discouery of Eng. Iesuits.

Philip

Philip of *Spaine* to haue beene the *western Monarch* of this part of the world. Thus doe these Iesuiticall impostours abuse and abase these sacred mysteries of Faith, and the seruice of God, to damnable and detestable policie. But wee (beloued of the Lord) vnderstand a *catholike* faith, either as the current of the fathers, that is, the orthodoxe Faith, or as *Vincentius Lyrinensis* thirteene hundred yeares agoe interpreteth Catholike, to wit, That which hath beene receiued and beleeued euerie where in the christian world, in al places, at all times, and of all true confessors. And without this faith, wee conclude with the *Apostle*, *That it is impossible to please God.* The residence whereof is in the heart: *for with the heart we beleeue to righteousnes.* So *Philip* the Euangelist teacheth

Vincent. Contr. Hor. Ca. 3.

Heb. 11.

Ro. 10.10

Act.8,37. eth the Eunuch. *If thou beleeue with all thine heart thou maist bee baptized.*

The effects of this Catholike faith, are foure, manifested in the word: 1. A resolued trust in God. 2. A reuerend boldnesse toward him. 3. An euidence of things not seene. 4. A plenarie perswasion and full setling of the heart. The two first are reuealed in one vers: *Seeing then that we haue such trust,* 2.Cor.3.12 saith *Paul*, *we vse great boldnesse of speech.* The fourth is verified, as of *Abrahams* faith, which is a perfect patterne; so of all the faithfull, Rom.4.24 *That hee was fully perswaded, that he which had promised, was able to performe it, and therefore it was imputed to him for righteousnes.* The third is positiuely set downe of the spirit Heb.11.1 of God: *That faith is the ground of things hoped for, and the euidence of*

things

things not euident.

Thus may we diſcerne a *Catholike* Faith by the ſtile, and by the effects. Furthermore, we may deſcrie it by looking vpon thoſe halfe faced chriſtians, which haue not this true character & ſtamp vpon them. As firſt, thoſe are not of this *Catholique Faith*, who obſerue part of the commandements, & reiect the other part, as an *Hypocriticall Faith* doth. For the hypocrites are preciſe in the obſeruance of the firſt table, but remiſſe in the cautions of the ſecond table. And this is Sans queſtion, an infallible note of a preciſe Hypocrite, if you mark it. Secondly, thoſe that willingly beleeue part of the Articles of our creed, and neglect the other part, are not of this *Catholike faith*. For whereas the whole ſumme of our

faith

Faith is referred to those three heads. 1. *Ad esse Naturæ.* 2. *Ad esse Gratiæ.* 3. *Ad esse Gloriæ.* The christiã partee perpale, as the heraldes speak, condiscendeth to the credit that God made the world, which is the first generall head, and willingly heareth of the promised glory in the world to come but when he is brought to the humiliation, death, and resurrection of Christ, and is bound hereby to humble, mortifie, and conforme himselfe according to the Image of the sonne of God, there hee faileth, and leaueth off his procession, and going on in this *Catholike Faith.* Thirdly, those are not of this *Catholike* Faith, who thinke they may serue Idols outwardly: so they keepe their Faith to God inwardly, like vnto *Peter* in the Pallace of the High priest, and the

ancient

ancient *Heretiques* the *Helchisitæ* who imagined they might doe as others doe in the outward worship, so that they kept their consciences and hearts to God: as though God were not the *Creator* of their bodies, as well as of their soules; & required not the whole man to serue him. Fourthly, they are not of this catholik faith, who serue God onely outwardly, as do all worldly christians. Fiftly, they are not of this *Catholik* faith, who serue God onelie in their time of prosperitie; for both these sorts are condemned and reiected by our *Sauiour* in the parable of the seed. Lastly, they are not of this *Catholike Faith*, who serue him in certaine places, as in the court, and not in the countrie, in the countrie, and not in the court. These are such as Christ praieth not

Luke.8.

not for, but are excluded from the holy Communion of his blessed intercession. *Dauids* spirit & faith was other wise: for he saith, I will *speake of thy testimonies, before kings, and will not bee ashamed.* What an hideous shame was this, euen in the time of Christs Incarnation, *That among the cheefe Rulers many beleeued in him; but because of the Pharisees they did not confesse him, lest they should bee cast out of the Synagogue:* but the reason ensueth; *They loued the praise of men, more then the praise of GOD.* O foolish and faithlesse people, be ye Gouernors, Rulers, Iudges, or Inferiors, heare your doome; with *what measure yee mete withall, shall bee measured to you againe.* christ auoucheth it, *whosoeuer,* saith he, *shall confesse mee before men, him will I confesse also before my*

Psal.119

Ioh.12

Mat.10,32 33.

Father

Father which is in heauen. But whosoeuer shall denie mee before men, him will I also denie before my Father which is in heauen. And Luk,9,26 againe, *whosoeuer shall bee ashamed of mee, and of my words, of him shall the Sonne of man bee ashamed, when hee shall come in his glorie, and in the glorie of the father, and of the holy angels.* Thus much of the first note of true christianity; which is a *Catholik* faith toward God.

The second is Sinceritie, and Newnes of life and conuersation in our selues. And herein appeareth the wonderful power & maiestie of our God, in that wee haue strength, through him, to sanctifie in some measure our wretched and accursed nature. For as the true Christian, for whom Christ here prayeth, liueth two liues, a natural life, & a supernatu-

ral,

ſo hath god giuen him two forms whereby thoſe liues are ſuſtained. For firſt, as by the ſoule, which is the naturall forme, we liue a naturall life, in all our powers and ſences: ſo of grace which is the ſupernatural, forme proceedall the vertues, and gifts of Gods ſpirit, whereby wee liue a ſupernaturall life. This was *Pauls* life after he was conuerted, when as he teſtified, *That he liued not, but Chriſt liued in him.* In like manner the ſpouſe alſo in the Canticles expoſtulateth with temptations: *I haue put off my coate, how ſhould I put it on againe?* that is, ſhee had caſt away the works of darkneſs; how ſhould ſhe take them againe? *I haue waſhed my feete, how ſhould I defile them?* that is, I am become cleane in being purified by faith in the blood of Chriſt, and haue done away all

Can. 5. 3.

my

my former filthes, how can I now, that reioyce that I am thus deliuered, return into that bondage and slauerie againe?

The vse of this then is (because I haſten) that we deceiue not our ſelues: for what ſemblance ſoeuer wee make outwardly of chriſtian profeſſion, yet if we doe not ſanctifie our ſelues in ſome meaſure, there is no truth in vs; and we doe but coſen our owne conſciences, and become traitors to our owne ſoules. For this is poſitiue; That *the feare of the Lord is cleane.* And, *he that hath a hope of heauen, doth purge himſelf.* If I might craue of you (bleſſed people) to remember but this paralel of ſcripture, it ſhal be ſufficiēt for me to bleſſe (al the daies of my life) this my poore laboure and trauel. And ſo I wil deſcend vnto my third note of *Sepa-*

Pſal. 19.
1. Ioh. 3. 3.

ration

ration, whereby those, that here Christ prayeth for, are distinguished from the world: to wit, *Euangelical Charitie*, which is indeed the Cognisance of a true *Catholike* Christian.

So our Sauiour testifieth, saying, Ioh. 13. 35 *By this shall all men know you to be my disciples, if ye loue one another*: which Loue is not in the mouth & tong onely, but in *truth and veritie*.

1 Ioh. 13. 3. That this is the true outward distinction of a true *Catholike Christian*, it appeareth to all of vs heere present. For it is common to all professors, to be receiued into the Church by Baptisme: *to enter into the assemblies to praier and preaching: to hold vp their handes, and cast vp their eies to heauen: to crie, Lord haue mercie vppon vs: and in conclusion to say, Amen*. Yet many of these are counterfet Christians, fained, and

false

falſe diſſemblers: but Charitie, and Loue *Euangelicall* notifieth vnto vs the faithfull profeſſor, from the fained and falſe diſſembler.

There are foure fountaines from whence Loue ſpringeth: the. 1. of *Nature*, and that euen is alſo the inſtinct of brute beaſtes. The. 2. of *Blood*, and that is of Naturall men, as they are meerely naturall. The 3. of *Reaſon*; and that is the league and amitie of Philoſophers, who take *Reaſon* to bee their Pilot; and Loue no farther than they haue Reaſon. The. 4. of *Grace*; and that is properly of true Chriſtians, and that I call *Euangelicall Charitie*. The properties whereof are: 1. To ſympathize with others in their diſtreſſe: *Beare one anothers burthen*. 2. To pray for one another: *The Chriſtian Sacrifice*. 3. To ſuffer, beare and forbeare, euen

with the conditions of them that hate vs, yea, and doe good vnto them, and this is indeed the exaltation of Christian charity: which *Euangelicall* and gratious charitie is twofold, either *in affectu*, or *in effectu*. In affection onely the poore shew their loue, from whom the Lord accepts the will, euen as the deed: for he requireth not that of them, which he giueth not vnto them: but in the rich this charitie must bee effectuall in distributing, and dispersing the blessings and benefits of the Lord to his poore people.

Witnesse therfore (blessed auditorie in the Lord *Iesus*) this day; that it is a slander and calumniation of the *Papist*, who saith, that we teach you negatiue doctrines onely, and not affirmatiue. For wee eft-soones proclaime vnto you

you from this place, and all other the like in this kingdome, that your *Catholike* Faith is a dead and desperate follie if it worke not by loue, for loue is the euidence to your selues, and to the world of your Faith to God. But alas, with horror and amazement be it spoken, how many are there that make profession of this *Catholike* faith, and *Euangelicall charitie*, and yet are degenerated beneath brute beasts in the course of nature and bloud, as becomming a cruell *Oedipus* to their father, and a cursed *Nero* vnto their mother! Yea, euen in their reason become more vnthankfull then *Iudas*, and that to those, to whom they owe in all right and reason, euen their owne soules: yet are they inhumane as the Dog, and cruel as the *Lionesse*, whereas *Euangelicall chari-* Phil. v. 19.

tie, as hath beene said, is extended euen vnto our enemies, after the example of our God, who shineth with his sun vpon the good and bad, and of *Christ Iesus* our Captaine, and of the *Protomartyr* Saint *Stephen*, our fellow souldier, who praied for their tyrannous persecutors; but much more then to our brethrē, to the distressed, needie, and afflicted members of our Lord Christ. Let it bee then a brand of impietie against that soule in the day of account, who heareth this, and regardeth it not, seeing it is the peremptorie and positiue assertion of the Sonne of God, *That by this Euangelical charitie, all men shall know who are his.* Ioh. 3. 35

And thus much for the person, praier and parties both designed and distinguished. Now let vs proceed to the reasons, why hee praieth

praieth for them. 1. *Donatiue, which thou haſt giuen me.*

This giuing of vs to God the father, is nothing elſe but a manifeſtation of the determinate purpoſe of God in *Ieſus Chriſt*: for as God the father hath predeſtinated vs to the end, which is his glory, euerlaſting life: ſo alſo hath he predeſtinate vs to the meanes, to bring vs therunto, & they cannot be eluded. The father hath giuen vs to his Sonne, to ſerue him in foure eſpeciall ſuites and ſeruices: 1. in deuoted religion, euen as the ſonne himſelfe doth, who ſaith heere in this chapter, verſe 4. *I glorifie the father*, ſo muſt we that bee Chriſts ſeruants; *Let our light ſo ſhine before men, that they ſeeing our good works may glorifie our Father which is in heauen.* Mat 5.16. 2. In the zeale of ſoules.

Psal. 69. 9 *For the zeale of the Lord must euen eate vs vp.* *Monica* the mother of *Augustine* is a rare President heerein. What prayers, sighes, and groanes did that godly mother make for her sonne *Augustine* yet being a *Maniche*, that hee might become an *Orthodox*? Such was the zeale of that pious mother for the soule of her deere Sonne. *Paul* also became all vnto all, that hee might winne the more; who was weake, and he was not weake? Thirdly in humilitie: for the Prophet *Micheas* expostulating this point, wherewithall hee should come before the Lord, in the end concludeth, that a man must humble himselfe to walke with his God, shewing that there is no other meanes whereby man may tread the steps of the holy seruice of God, but by

Aug. Confess.

Mich. 6. 8.

an humble deiectment of himselfe to the maiesty of God. So also our Sauiour himselfe teacheth vs when he saith, *Learn of me, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules.* Lastly, in bearing the Crosse, not a woodden Crosse, or a golden crucifixe, or an *Agnus Dei*, or any such Romish rudiment, or guileful merchandize, but a constant purpose of holie life, which is indeed the bearing of the Crosse: *for whosoe will liue godlie in Christ Iesus, shall suffer persecution*, and haue crosse as much as his backe will beare, which crosse wee must take vp, not auoide or shun, and follow *Christ Iesus*.

Mat. 11, 29

2. Tim. 3. 12.

The second reason is taken from God the fathers possession of vs, in these words (*for they are thine.*) We are God the fathers,

whether wee looke backwards or forwards; backwards both by *Election*, and alſo by *Creation*. By *Election*: for ſo it is ſaid, *You haue not choſen mee, but I haue choſen you*, and that *before the world was*. By *Creation*: ſo ſaith the *Pſalmiſt*, *Thy hands haue made mee, and faſhioned me*, and in ſuch an admirable manner, as hee hath denied to all others his creatures, for hee hath made vs after his owne Image. If we looke forward, wee are his by *Sanctification and Glorification*. By *Sanctification*: for ſo he ſaith to the church of *Laodicea*: *Behold I ſtand at the doore and knocke: If any man heare my voice, and open the doore, I wil come in vnto him, and banquet with him, and he with me*. What is this knocking, but his calling vnto vs by his word, workes and benefits? what is this doore, but the

Ioh 15.

Eph. 1. 4.

Pſa. 119. 73

Apoc. 3. 20

closet

closet of our hearts? what is this hearing, but our obeying? what is this opening, but the readineſſe of our ſoules? *My heart is ready*, ſaith *Dauid*. This comming into vs? but his being in vs by his holie ſpirit, whereby he taketh liuery and ſeiſon of vs? What this banquetting, he with vs, and we with him, but the continuall feaſt of a good and a godlie conſcience? And by *Glorification* wee are his: for his wee were, we are, and ſhall be for euer and euer. *All the promiſes in Chriſt being Yea, and Amen.* Attend then the ſumme of both the reaſons. We are the gifts of GOD to his ſonne, therefore his freely, *ſupremo iure*, in the higheſt right. *Paul* precheth it in one verſe by a moſt heauenlie and diuine ſpeech of degrees, where hee ſaith, *All things are ours*, and prooueth it by enu- 2. Cor. 1. 20

meration

meration of particulars in an admirable gradation: *Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present or things to come, euen all are yours, and you Christs, & Christ Gods.* Oh holie honour! oh diuine consolation! Behold, I say, and looke with your eies of faith vnto this angelicall dignitie, and bee rauished in the spirit with this surpassing and exceeding fauour of God, in giuing vs (wretches) vnto his Sonne, as if his Sonne were not compleat without vs: as if there were no better things to bestow in the whole frame of nature vpon his beloued, then vs miserable & dust-creeping creatures. And as though hee had forgot all other creatures of heauen and of earth, and set his eie of fauour and affection vpon vs onely:

1 Co. 3. 21. 22. 23.

ly: Man and Angels fall; the Angels are reserued in chaines of darkenesse, vnto the great day of the Lord. But for man he ordained a *Sauiour*, remembred wherof he was made, & according to his tender compassion, & multitudes of his mercies saued him, and gaue him to his Sonne, that through him hee might haue fauour toward man, delight in him, and bee one with him. Iud. ver. 6.

O ye blessed of the Lord, note then in the first reason, that God giueth to his Sonne no prophane *Atheist*, cursed *Achrist*, or irreligious wanton, or that person who shall say in his heart, *religentem esse oportet, religiosum nefas*; as if it were a *piaculum* to be deuoutly religious.

2. Nor any remisse and careless companion, who hath as much care of his brothers soule, as of his

his owne, and ſaith in *Cains* curſed voice, *Am I my Brothers keeper?* no indeed, how can he bee his brothers keeper, when he hath no regard of his owne keeping? who can ſuffer Chriſt to bee crucified daily before his eies, and not bee mooued therewith? 3. Nor any imperious ruffian, for God reſiſteth the proud. 4. Nor any ſuch as flie the Croſſe, who would with *Balaam* die the death of the godly, but will not liue their life: would haue Angels in their end conuey them into *Abrahams* boſome, but all their life care not for God, nor Angell, Saint nor Diuell.

And further, learne out of the ſecond reaſon: 1. Of your *Election*: That hee hath elected you in Chriſt, which excludeth all merit. Ephes. 1. 2. That hee hath choſen you in him-

himselfe, therefore hee found nothing in vs worthy of election or remembrance. 2. Of your *Creation*: that wee wholly giue ouer our selues vnto him, who hath made vs that we may bee guided and ruled by his holy and heauenlie directions. 3. Of our *Sanctification*: that wee quench not the spirit of Gods good motions that he kindleth in vs, nor despise that blessed grace whereby we are sealed to *Saluation*. 4. Of our *Glorification*, that we set our affections *on heauen and heauenly things, & not on earth and earthly things*, but seek those things which are aboue, *where Christ sitteth at the right hand of God*. Thus by degrees haue we ascended *Iacobs* ladder, & lifted vp our thoughts vnto the highest heauens, euen to our holy and heauenly Mediator Christ Iesus.

1.The.5.19

Col.3.2.

And

And now I must end this Song of *Sion*, the diuine solace of the religious soule; and descend from heauen to earth, euen vnto the second generall part, the woe of the worldlings, in these words, *I pray not for the world.* Wherin note three obseruances. 1. The person *I.* 2. The exception, *I pray not.* 3. The designation, *for the world.* First of the person. As in the former part wee considered him in his name and nature, so now let vs looke vpon him in his offices, to cleere the obiections of Cauillers, namely, how it is consonant to his diuine offices of *King*, *Priest* and *Prophet*, that hee should not pray for the world.

First then of his kingly office: How sorteth it therewith, that he being a *King*, should come into the world, and not pray for it?

Indeed

Indeede ſome erroneous *Iewes* dreamed that the kingdome of the *Meſsias* ſhould bee a temporall eſtate. And there were a rout of heretikes called *Herodians*, flatterers in *Herods* Court, who pretended *Herod* to bee the true and vndoubted *Meſsias*. Yea the very Diſciples of Chriſt alſo were in a quandarie of this ſurmiſe, when they asked Chriſt whether now *he would reſtore the Kingdome to Iſrael?* But Chriſt himſelfe anſwereth this obiection very plainely, where he ſaith, That *his Kingdome is not of this world.* Therefore it is conſonant, that he as a King praieth not for the world. Act. 1. 6

As touching his Prieſthood, many and manifold are the obiections; but they may be reduced briefly to theſe foure heads: The firſt drawen from the power of his

his paſſion. The ſecond from the equitie of his will. The third from his owne practiſe. And the fourth from Apoſtolicall exhortation.

1. From the power of his paſſion is obiected that of Saint *Iohn*: *He is the reconciliation for our ſins, and not for ours only, but for the ſinnes of the whole world.* Why therefore doth hee not pray for the world, ſeeing hee is the propitiation for the ſinnes of the whole world? The ſame *Euangeliſt* elſwhere anſwereth it: *He came indeed vnto his owne, but his owne receiued him not. But to as many as receiued him, to them he gaue this prerogatiue, to bee the ſonnes of God.* Their deſtruction and deſertion therefore is of themſelues, becauſe they do not receiue him. The ſecond obiection drawen from the equitie of his will, is that of *S. Peter*, where

1. Ioh. 2. 2.

Io. 1. 11. 12

2. Pet. 3.

it

it is ſaid that he *would that all men ſhould bee ſaued.* How then can that bee, ſeeing heere hee praieth not for all men? The anſwer herevnto is, that his will is two-fold: to wit, *voluntas Signi*, and *voluntas Beneplaciti.* His reuealed will, and his concealed will. He praieth, ſaith Saint *Auguſtine*: thats his mercie. *For he hath mercie on whom hee wil haue mercy.* He praieth not: thats his iuſtice. *For there are veſſels of wrath prepared for deſtruction.* The third obiection is taken from his owne practiſe, for hee praied for his enemies, *father forgiue thē.* The anſwer: *Chriſt* was then the Lambe of God, and in his deepeſt humiliation, wherein hee ſhewed all tokens of meekeneſſe and mercie, but heere in the diſtinguiſhment of the ſheep from the Goates, he is the Lion, of the royall

2. Pet. 3.

Aug. in Ioan.

Rom. 9.

royall blood of *Iuda*, that rendeth in peeces his aduersaries, and diuideth the spoile. The fourth obiection from *Apostolicall* exhortation, is, that of Saint *Paul*, who exhorteth, *That prayers and supplications bee made for all men*. The answer: This word *All* is not to be vnderstood *de singulis generum*, but *de generibus singulorum*: as that also in our *Liturgy*, *That it may please thee to haue mercie vpon all men*: which some haue made an nicetie of, is not vnderstood *collectiuè*, but *distributiuè*, as Master *Perkins* consenteth.

1. Tim. 2. 1

But that of *Cyrill* meeteth al obiections, and descendeth to the third office of Christ, as hee is a Prophet. For that ancient Father saith, Christ speaketh heere *spiritu prophetico*; for obserue the maner: In his passion hee praieth for his aduer-

aduerſaries; not mentioning his Diſciples: heere hee praieth for his Diſciples, and excludeth his enemies. Neither is this diſſonant from *Dauid* his tune, when he ſaid, *Let their Table bee made a ſnare, bow downe their backs, and let that which was for their wealth bee vnto them an occaſion of falling*, and the like: for this is no imprecation, but a prophecie, that ſo it ſhal befall the accurſed, the Lords enemies. *Auguſtine* is of the ſame iudgement. Chriſt might (ſaith *Auguſtine*) haue praied in ſilence vnto his heauenlie father, but hee would not: Firſt, becauſe he might be an example vnto his Diſciples that they might alſo pray. Secondlie, that hee might make knowne vnto them the myſteries of the kingdome of heauen, to whom they belonged, whereof Pſal 69.

this was not the leaſt; to wit: That the vngodly had no portion with them of the praier of their Lord and Sauiour. But let vs heare Chriſt himſelfe: Firſt excluding the reprobates in generall in this verſe, *I pray not for the world*: and ſecondly in particular, excepting *Iudas*, as you ſee, verſe 12. Where you may obſerue that he praieth not for his confuſedly, but particularly: *for the Lord knoweth who are his.*

Now then ye ſee that as he is a king, he anſwereth, *My kingdome is not of this world.* As he is a Prieſt, all receiue him not, albeit he profer & offer himſelfe vnto all, and as a Prophet he foretelleth what ſhall bee the portion of the wicked to drinke. But if any ſhall bee yet curious, and obiect that the perſon of the Sonne of God, ſuffered

fered which is sufficient. I answer that the Pascall Lambe profited the *Israelites* onely, and not the *Ægyptians*.

The vse of all this is, First, that the promises of God doe onelie concerne the faithfull. And therefore let men remember that of *Saint Augustine* : *Sperando & desperando miserè pereunt homines*, by hoping wickedly, and wantonlie all their life in the mercy of God, & desparing worse in their death, by forsaking the liuing Lord, men miserably perish. The second vse is, that albeit *Paul* preach, yet *Christ is indeed to some the righteousnesse of God*, but to others the *Rock of offence*. So that the effect is not in the Preacher, but in the disposed auditour. Lastly, that a Prophet must aswell denounce Gods iudgements, as pronounce his

mercies. So did *Hoseah* to the *Clergie*, when he cried, *O ye Priests, heare this*: and to the *Laitie*, *Harken O ye house of Israel*: and to the kings Court; *Giue eare O house of the king: for iudgement is toward you, because yee haue beene a snare in Mizpah, & a net spred vpō Tabor*. In like manner also doe al the Prophets. Fitly therefore heere doth *Christ Iesus, the very spirit of Prophecy*, proclaime the wicked world to bee excepted in his holy and heauenly mediation. He therefore saith, *I pray not*.

Hos.5.1.

Durus est hic sermo, quia cor nostrum durius. Did the sunne stand still at the praier of *Iosua*? did it retire ten degrees in the Dial of *Ahas*, at the word of *Ezechias*? And was it darkened at the passion of *Christ Iesus*? No maruell then if now it had stood still, and

Iosh.10.12
2.Reg. 20. 11.
Mat.26.45.

neuer

neuer againe mooued, or retired to the vtmoſt corner of the world, and neuer returned, or beene vtterly darkened, and neuer giuen any light againe, ſeeing the light of the world, and the Sonne of God ſaid, *I pray not for the world.* Ex.19.18. Did Mount *Sinay* tremble at the giuing of the Law, and the walles of *Iericho fall downe*, when the Prieſts ſounded their Trumpets? Ioſh.6.20 and did the earth quake at the paſſion of Ieſus Chriſt, as fainting vnder ſuch an hideous burthen, that the wicked and accurſed ſonnes of men ſhould execute the Lord of life? Mat.26.51 No maruell then if the whole frame and fabrik of heauen & of earth had not beene diſſolued into their ancient *Chaos*, when *Chriſt Ieſus* by whom all things were made, ſhall ſay, *I pray not for the world.* But the hea-

2. Pet. 3. 7. uens & the earth are reserued vnto the second and glorious coming of the Lord, and are now preserued, and susteined only for the good of the elect, for whose sake onely this world continueth, that their number may bee full, and accrue vnto the Lord. Blessed be the maiestie of our God for euermore.

But O Lord, may we be so bold as to enquire a reason why thou that diddest sacrifice thy selfe for the sinnes of the world, wilt not pray for the world? Surely (blessed and beloued in the Lord) I will not conceale that from you which the Lord hath reuealed: He praieth not for the world, the first reason may be drawne from a mandatorie prohibition. The second from the Communion of Saints. The third from distinc-

on of diuine knowledge, and the fourth from Christs owne foreknowledge. First therefore as there is a sinne irremissible, so there are sinners not to be pardoned nor prayed for. Concerning which sinne, the prohibition is, *There is a sinne vnto death. I say not that thou shouldest pray for it.* Secondly, it is said, *That the Deuill is the God of this world.* What Communion then hath Christ with *Belial*, or light with darkenesse? Thirdly, GOD hath giuen this knowledge vnto his Children, that they know themselues to be of God, *and the whole world lieth in wickednesse.* What then hath Christ to doe with the stoole of wickednesse? Fourthly, Christ foresaw that this world should murther his Saints, *& make thē the gazing stocke of the world, & account* them

Mat.12.

1.Ioh.5.16,

2.Cor.4 4

1.Ioh.5.19

1.Cor.4. 9.13.

them as the riffe raffe of the world, and treade them vnder foote, *as the offscouring of all things*. Secondly, Christ foresaw that the wicked world should deale more cruelly with the coate of maintenance of the *Church*, then did the *Romish* Souldiers with Christs coat, who cast lots for it; but this would diuides, and rents, and teares it into peeces, and well is he that can get a peece, albeit it profiteth him not: nay, although all the rest he hath be curſed for it. That coat which the ſouldiers caſt lots for, was without ſeame, wouen from the top to the bottome. The ſouldiers were wiſe, who ſaw if it were diuided, it would roue, and be to no benefit; they therefore became aduenturers, who ſhould haue all. But this politike world which ſeeketh to deuoure religion, delaieth not

not the time in lotterie, but euery one ſnatcheth and catcheth, ſome by violence, as wilde beaſts and Boares of the forreſt, and cormorants of the world: ſome by craft and ſubtiltie, as Foxes nip the bloſſoms of the Lords vine, vntill it die againe. Thirdly, *Chriſt* foreſaw that the wretched world ſhould not onely vnmannerlie exclude the Lord of life out of doore, albeit hee knocketh and deſireth entrance, but alſo that it wold deale clowniſhly with him, as did the inhumane *Gergeſens*, who willed him to depart out of their Coaſts.

The vſe of this exception is, that wee enter into no aſſociations and leagues with this wicked world, for it is deliuered vp into three fearefull traditions, or rather deſertions. Firſt, vnto the

luſts

lusts of a wicked heart. Secondly, vnto vile affections. Thirdly, into a reprobate ſenſe. The *Pſalmograph* therfore bids vs *haue nothing to doe with the ſtoole of wickedneſſe, which imagineth miſchiefe as a Law.* And the Apoſtle proclaimeth the Lords will, ſaying, *Come out from among them, and ſeperate your ſelues* (ſaith the Lord) *and touch none vncleane things, and I will receiue you, and I will be a father vnto you, and you ſhall bee my Sonnes and daughters, ſaith the Lord Almightie.* But let vs conſider farther: Firſt, who are here deſigned by the world, and ſecondlie why they are ſo deſcribed. Concerning the firſt, who are ſignified by the world.

Rom. 1.

2. Cor. 6. 17. 18.

As the paſſion of Chriſt: ſo the praier of Chriſt ſufficient for all, but not effectuall to all: ſufficient

cient for all, it is the current of the fathers. That one drop of the blood of the ſonne of God, was ſufficient to expiate the ſinnes of the whole world: but albeit, the ſonne of God did ſweate bloud in an Agonie, yea, not drops, but clots of bloud, and that in ſuch quantitie, that it trickled downe to the ground, to bleſſe the earth, which was accurſed: Yea, and ſeas of pretious bloud iſſued in his glorious paſſion from his hands and feete, yea, and from his verie heart, yet there is a curſed and wretched generation, which treade vnder foote the Sonne of God, and count the bloud of the Teſtament as an vnholy thing, & deſpiſe the ſpirit of grace. Of theſe the bleſſed Apoſtle telleth the Church of *Philippi* weeping, *That they are*

He. 10. 29.

Phil. 3, 18. 19.

the

are the enemies of the croſſe of Chriſt, whoſe God is their belly, whoſe glorie is their ſhame, whoſe end is fearefull damnation, which minde worldly things. Rightly therefore are they deſigned by the world.

So doe the ancient interpret *world*. For I will not detaine you with the manifold acceptions of this word *world*, and the promiſcuous vſage thereof. *I pray not for the world*: That is, ſaith *Bernard*, for them that wholly addict and addreſſe themſelues to the world: *I pray not for the world*. That is, ſaith *Ierome*, for the wicked, and euill men of the world. *I pray not for the world*: That is, ſaith *Auguſtine*, for theſe that follow and purſue the concupiſcence of the fleſh. In all this wee may inferre, that the world here is directly oppoſed to the diſci-

ples

ples, and followers of Christ Iesus: and so Saint *Iohn* taketh the world in his Gospell, where hee saith, *Christ came into the world, and the world receiued him not.* So that nothing can be more contrariant to Christ and true Christians, then these that are heere designed by the world: which will appeare vnto vs most euidently in the part following, wherein wee may examine the resemblance why they are signified by the world. Which is, first, in respect of the parts. Secondly, in regard of the causes of the world. First, in the parts, both Firmamentarie, and Elementary. Iohn.1.10

In the Firmamentarie parts of the world, they are fitly resembled vnto the Eclipses and Meteors. In the Elementarie parts to their corruption and rebellion. Secondly

ly in the causes, to two onely: the Materiall, and the formall cause. As for the other, as they know not, so they care not to know or consider.

But let vs returne to the Firmamentary part. In the Firmamentary world, there bee Eclipses of Sunne and moone. For wher. as the Moone receiueth her light from the sunne, it hapneth that in the full, the Moone being in the head or taile of the Dragon vnder the *Madix* of the sunne, that the earth will be enterposed between the sunne and the Moone, so that the shadowe of the earth falling vpon the bodie of the Moone, causeth her not to bee seene in our sight. Such is the Eclipse of the wicked in this world. For by the Moone is resembled the church, which is alwaies eclipsed vnto

Iohannes de Sacro busto de Sphera.

vnto the vngodly, by the ſhadow of earthly things, for they are put betweene their ſight, and the Church. So ſaith *Saint Paul. If our Goſpell bee hid, it is hid to them that are loſt, in whom the God of this world hath blinded the mindes of the infidels, that the light of the glorious Goſpell of Chriſt, which is the Image of God, ſhould not ſhine vnto them.* 2. Cor. 4. 4. Note, that the God of this world blindeth them, and ſo they ſuffer a fearefull eclipſe. The Sunne is eclipſed when the bodie of the Moone is interpoſed betweene our ſight and the bodie of the Sunne, not that the Sunne loſeth any light, but is therby ſhadowed from our ſight. In like manner, the ſonne of GOD is eclipſed to the wicked worldlings by the offence that they take of the churches meaneneſſe. This is apparent *Idem in tract. de ſphæra.*

Ioh. 7. 48. 49. by the speech of the *Pharisies*, *Doth any of the Rulers or the Pharisies beleeue in him? but this people which know not the law are accursed.* The offence they take at the church is the meannes & deiection therof, which yet is confirmed by our *Saiiour*, *That the poore receiue the Gospell.* Fitly also are they resembled by the Meteors: for the *Philosophers* tearme them the passions of the Elements, so likewise are these distemperatures of the world. In the Church they are *Heretikes* and *Schismatikes*: In the Common-wealth *Traitors* and *Combustions*: In societies and corporations, the fire brands of hell and dissension. They are Meteors of euerie element: of the fire, as tailed *Meteors*; for if they bee great and honourable in the world, they draw a great traine with

Aristot. de meteor. l. 1.

with them of *Seruitors* and *Retainers*, all which must bee at their beck, and insist in the steps of their insolencie and diuellish policie, many of which sort of *Meteors* do fall from the firmament, and so do these, and the fal of them is great. And some of these Meteors are not indeed of the fire, but seeme to bee, hauing in them neither *illumination* nor heat, but onelie a false glimmering, and these the *Naturalists* call *ignes fatui*, walking fires in the night season. So these wretched worldlings haue no goodnesse neither *effectiuè* nor *formaltier*, neither in themselues reallie, nor towards others indeed and verilie, but onely a false and feigned glosse of goodnesse & hypocrisie. Like also to the Meteors of the Ayre: For *Bernard* calleth them *venti furentes*, raging

and bluſtering winds, throwing downe, and violently ouerturning whatſoeuer occurreth them. And *Auguſtine* calleth them *vents aduerſes*, windes ſcorching and drying vp by their vnthankfulneſſe, the chryſtall ſtreame of Gods mercie and grace, which would flow vnto them. Like alſo vnto the wattrie Meteors, euen to thoſe *Nubes pendula*, which promiſe raine, but giue neither drop nor dew. So *Saint Iude* ſtileth them, *Clouds they are without water carried about of euerie winde.* Laſtly among the Meteors of the earth, to lead are they reſembled by the Prophet, for he ſaith, *Iniquitie is as a talent of lead*, which if they doe not looke vnto, it will weigh and ſway them downe to the bottomleſſe pit of hell, and heauineſſe. You ſee now how fitly the wicked

Aug. in ſoliloquio.

Iude 12.

Zac. 5.7.8.

are

are resembled to the eclipses, and *Meteors* of the firmamentarie world. Now let vs descend vnto the *Elementarie*: and heerein they are like vnto them in their corruption and rebellion. First vnto the fire in vnkinde blastings: so these in their wilfull and wicked blasphemies. Secondly, vnto the Aire, when it infecteth: so they by their euill examples and misperswasions, corrupt and taint all those which are neare vnto them. Thirdly, as the water by vncouth and vnvsual inundations doth runne ouer the land, and destroieth both the corne and cattel: so doe these cormorants and wretched worldlings depopulate whole countries by enclosures, & by racking their miserable tenants. Lastly, they are fitly resembled, vnto the Briers and

Thornes of the earth: for the ſpirit of God ſaith, *as is the Lilly amõg the thornes, ſo is my ſpouſe among the daughters.* As for the cauſes of the world, they know but two, & therafter they work accordingly. The 1. is, the material cauſe. They happilie credit and deeme the world to bee made of nothing: for they deſire to reduce and bring it, and themſelues to nothing. And in liuing here without *Chriſt*, it to thẽ, & they to it, are nothing, for aſmuch as *without him was made nothing.* For if a worldling be deuote, his religion is an *Idoll, and an Idoll is nothing in this world*: and if hee bee irreligious, and an *Atheiſt*, his bellie is his God, and the end thereof is *fœda annihilatio*, filthie nothing. This being the difference betweene a ſuperſtitious perſon & an *Atheiſt*, the one

Can. 2. 2.

Ioh. 1. 3.

1. Cor. 8. 4.

Plutarch. περὶ δεισιδ.

thinks

thinks there is no God : the other ἀθεωτάτως, wisheth there were no God to punish his Idolatrie, so that the world to them, and they to themselues are nothing: Their life onely beeing a meere phantasie, and their liuelihood a meere foppery. And as the world is said to be round, which is the formall cause, so these wretches run aroũd temporizing in the world, doing. [a] *All things to fit the time, nothing for the truth.* [b] *Alwaies about the way, neuer in the way:* like those silly women that *Paul* speaketh of, *who are euer learning, and neuer come to the acknowledgement of the truth.* For if you respect their practise, they are like vnto the Hedge-hog which hath two holes, one toward the *South*, the other toward the *North*, and when the winde bloweth in the *north*, she shutteth that,

[a] *Omnia pro tempore, nihil pro veritate.*

[b] *Optat. li. 1* πιεζ' ὁδὸν, ἀ ὁδόν. *Chrysost* 2. Tim. 3. 7

and openeth the other toward the *South*, and turneth her selfe that way. If the winde blow in the *South*, shee openeth that to the *North*, and that way reposeth herselfe. Semblably doe these, for with euerie winde they turne, and with euery note tune accordinglie. If you respect their heart, it is like the cart wheele which alwaies turneth round in the dirt; so their affections are turmoiled in the vilest and baseſt conditions. If you mark their thoughts, they are like a rowling axe-tree, euer deuising mischiet and miserie euen vpon their beds: for there is no pece to the wicked. In a word, if you consider their whole life, it is like vnto a Mil-horse, euer mouing round, and neuer going forward, but at night in the same place as in the morning: so these,

as

as religious, as godly, as well disposed at thirtie as at twentie, at sixtie, as at sixteen: at the euening of their death, as at the morning of their birth.

And for other causes besides these two, they neither know nor desire to learne. For as touching the efficient cause which is God, they haue said with the cursed in *Iob: Depart from vs, wee desire not the knowledge of thy waies.* And as for the enforcing cause which mooued God to make the world, which was his goodnes, they bid the Lord keep the heauen to himselfe, for they purpose not to trouble him; as for the earth, it is their portion, and they are content therewith. Concerning the instrumentall cause, whereby the Lord made the world, which was the personall Word, the Sonne of God

Iob. 21.

God Chriſt Ieſus. They are like to the Diſciples of *Epheſus*, *Who had not heard whether there were an holy Ghoſt or no.* So theſe haue not heard whether there bee a Ieſus Chriſt or no; or if they did heare, they regarded it not. And laſtly for the finall cauſe, wherfore God made the world, that herein men ſhould ſerue and glorifie him, they are either mad with *Empedocles*, that there ſhall bee more and more worlds; or dote with *Democritus*, that this world was *ex Contingenti*, and ſo by chance and chaffer, they do & deuiſe al their buſineſſe whiles they are in the world.

Act. 19. 2.

These are ſuch as Chriſt praieth not for, foraſmuch as they neuer ſpeake of him, or thinke on him. But it may bee verified of them, as Queene *Mary* ſaid of her-

Grafton in his Chron.

herſelf lying vpon her death-bed, to her friends and comforters, that if they did rip her when ſhee was dead, they ſhould ſee *Callis* ſtamped in her heart, intimating that ſhe conceiued ſuch ſorrow at the loſſe of *Callis*, that it pearced her heart and killed her. So theſe are in ſuch loue with this world, that they onely heare it, they talke and thinke onely thereon, that if they were opened, you ſhould ſee the world engrauen and written in their hearts. But this is the condemnatiõ of the world, *That light is come into it, and men loue darkenes more thẽ light.* Yet be you of comfort all yee bleſſed and beloued of the Lord, *for you ſhall be the Iudges of this world.* And with the reſidue Saint *Iames* ſhall expoſtulate: and ſo I will cõclude the examination of the reſembance why the wicked

Iohn 3.19.

1.Cor.6.1.

ked are likened to the world. *O ye*
Iam.4.4. *adulterers and adultereſſes, doe yee not know that the amity of the world is the enmitie of God. Whoſoeuer therefore will bee a friend of the world, maketh himſelfe the enemie of God.*

And is not this world wherein wee now liue full fraught with ſuch enemies of God? Is not this the world that *Chriſt praied not for?* behold, the ataxie and diſorder of all things. The laſt Lords day from this place, you heard the plea of the Lord againſt this age of the world, and this land,
Hoſ.4.1.2. wherein is no truth nor mercy, *but ſwearing and lying, and killing, and ſtealing, and whoring, with breaking out, and blood toucheth blood*: now you heare the reaſon thereof, becauſe theſe are the people whom the Lord Chriſt praieth not for.

Hence

Hence is it that the life of ſome is a loathſome ſtie of impuritie and impietie, and they lie wallowing in the dung and draft of their ſinful filthineſſe. Of others, their life is a *Corban* of vniuſt guiles, which they falſlie call *Gaines*. And of others, whoſe life is an *Acheldama* of blood and oppreſſion, for they care not who wants nor ſtarue, ſo they may epicurize, gourmandize, & ſpend it on their vaine and vile luſts, and wilfull affections. But alas, what doe I intend to capitulate the wretchedneſſe of this time and age, wherein we now liue, which is rather to bee deteſted then commemorated, eſpecially ſeeing a godly brother did ſo earneſtly & ſo feruẽtly touch and taxe the particulars the laſt Lords day? to which I referre your remembrance, and at this

time

time onelie deſire you to looke to one onelie miſchiefe and villanie, whereof this world is too too guiltie, and wherein it doth directlie oppoſe the *Church of Chriſt Ieſus*, and ſubiects it ſelfe to this feareful exception, *that Chriſt praieth not for it*. And that is in thoſe things which are conſecrated by well diſpoſed mindes out of the world, to the ſeruice of the Almightie.

The miſerie whereof, and myſterie of vngodlineſſe now buſily worketh, and is ſeene, firſt, in this worlds affection toward God in the things that belong vnto him. And ſecondly, in the vſe thereof intended to perpetuitie. For the firſt: The affection of the former world hath beene to giue the beſt things to God: ſo did *Abel giue* of the fat of the earth in his

deuo-

deuotions vntō the Lord; and *Salomon* the flowre of euery ſacrifice: yea, the very heathen obſerued in their Idolatrous worſhip, to giue the things that were, Firſt, *Pura*, without blemiſh: Secondly, *Proba*, ſound, Thirdly, *Profana*, not giuen before: And laſtly, *Sua*, truely their owne. But the affection of this world is cleane conrrariant. For in dedicating your children to the Lord, if they bee deformed or fooliſh, then yee ſay they are good enough to become *Prieſts*. Of our yeeres, the worſt we giue to God, as our old and withered age; as for the flower of our life, wee wholly addreſſe that to the ſlauery of Satan, to ſpend it in vanitie and wantonneſſe, counting it a preiudice to our youth, & a diſparagement to our eſtate, to giue our ſelues to our beads be-

fore

fore wee bee decrepit, and good for nothing elſe. And as for the things wee offer vnto the Lord, yee make choice of the worſt, the vncleaneſt, the vnſoundeſt, or ſome pittance perhaps of a great maſſe which yee haue vniuſtly ſcraped, or violently, or craftily gotten, of other mens goods. Or elſe ſome taking a poore remorſe of what infinite wealth, he hath robbed the Church of, doth in his miſerable pitie beſtow ſome part of her own vpon her again, and thinketh he hath bound God vnto him, to bee beholding vnto his bountie for euer. And this, beloued in the Lord, is the affection of this world, vnto the glorie and ſeruice of the moſt High.

Now as touching the vſe which is intended to perpetuitie, two things are principallie to bee noted.

ted. First, are Temples built for the publike seruice of God: and secondly, the endowments of *Churches*; and reuenewes for the maintenance and perpetuating of that sacred seruice: not that the Lord of heauen & of earth wanteth any thing that we haue, but this is his ordinance whereby wee may and ought to be exercised in the imploiment of those things, wherewith hee blesseth vs to the promotion of his glorious seruice. Concerning Temples, the *Elders* of the Iewes thought they could not come to our Sauiour with a more forcible motiue, whē they intreated for the Centurion, then to say, *He is worthy thou shouldest doe this for him, for hee hath loued our nation, and hath built vs a Synagogue.* Few either are in this our age, for whom wee may thus

Luk. 7. 5. 6.

pleade: but if it bee in the building of a fine house, or the deuising of sundrie vanities and foolish pleasures, thousands are thought little enough to bee bestowed. Witnesse those manifolde fabrikes, and structures in this land, whereof many seuerall haue buried as much treasure as would erect and found seuerall collegiat or cathedrall Churches. This age therefore wherein wee liue, admiring all these Temples and Colleges which are built, and see none built now, doe say and often affirme, looking but vppon one of our Churches, *If this were now to bee built, the whole land could not erect the same.* Whereas if they cast their eies vpon the houses of many Noble men, Knights and meane gentlemen, they might easilie discerne where the affection

reſteth. For you ſhall ſee their houſes like pallaces aduanced vp to heauen pompous — and ſpecious to behold, euerie ſmokey chimney ouertopping, and ouerpeering the Lords temple, which happily obſcurely ſtands ſtooping and drooping beceath like a rude heape of ſtones, being made the receptacles of Owles and Oſtritches, *Zim Ohim*, & dancing *Satyres*. Or if they would look vpon the vain maskes and ſhews and frantik pleaſures vpon which thouſands are imployed, to driue away the darkneſſe and teadiouſneſſe of winter, they might eaſily conceiue that this woful world is directly oppoſed to God, and al holy goodneſſe. This is contrarie to *Dauids* affection, for it was his hearts greefe that hee might not dwell in the Courtes of the

Lords house, and it was his especiall wish, *That he might beholde the beauty of the Temple of the Lord.* And this is also far different from the deuotion of the christian *Emperors* and estates of the primatiue Church, who erected *Churches*, built *Colleges* & *Schooles*, endowed them with maintenance, and left them to posteritie, and they like cormorants haue deuoured the church reuenues, and left the children thereof to liue like *Gideans* souldiers in the lapping cold water.

Iudg.7.6

Furthermore, as concerning the endowments of the Church, this world holdes it as a granted proposition, that *non oportet christum ditescere.* Contrarie to the practise of the first church, which was founded and framed by the finger of God, whether you re-

spect

ſpect it in the tabernacle or in the temple. In time of the tabernacle being yet in the deſert, the ordinarie treaſure of the Church was 2400. ſhekels of ſiluer, and 120. ſhekels of golde, euerie ſhekell weighing halfe an ounce. Yea, the treaſurie was euen then a *Nemo ſcit*, as may be gathered out of the booke of *Numbers*. The treaſury of the temple was valued to be at one time laid vp in ſtore 8000. *Cichars* of golde, and ſeuenteene thouſand *Cichars* of ſiluer, euerie *Cichar* weighing 1800. ſhekels, beſide the oblations and gifts at the building againe of the temple in the time of *Nehemias*. Yea euē in the time of *Sanhedrim*, *Mithridates* had at one time 800. talents of treaſure of the temple, as *Cicero* in his Oration for *Flaccus* recordeth. And *Craſſus* a Roman Captaine

Cic. orat. pro L. Flac

Ioſeph. antiq. l. 14. c. 12

taine had at another time of *Eleazar* the Prieſt, a beame of treaſure weighing 700. talents and more, as *Ioſephus* teſtifieth. But what do I inſiſt vpon the Iewiſh *Churches* treaſurie, ſeeing the Chriſtian *Church* affordeth ſo pregnāt teſtimonie how diueliſh this deuice of the world is, & that the end thereof (as of the poſſeſſed) is worſe then the beginning. But I may not longer detaine you with looking far backe. Recount but from the time of King *Edward* the firſt, when the world was inforced to enact the ſtatute of *Mortmaine*, wherby it was prouided that none ſhould giue to the *church* without an eſpecial licence from the king: which ſtatute is yet vnrepealed, but I thinke it may bee repealed without preiudice to the Kings Crowne, or dignity, or diſparage-

ment

ment to the ſtate, ſeeing the affections & diſpoſitions of this world are not toward the Church, vnleſſe it bee in ſome good words from ſome certaine ſpecious word-mongers. But what may be the cauſe that many of the houſes of the *Nobilitie* and gentrie of this Land, proſper not, nor beare the part & honour that their forefathers did, ſeeing ſome haue attempted al meanes both direct & vndirect to aduãce their fortunes to the vtmoſt? as namely: Firſt, by improuements, and racking of Tenants, that *Ieſuiticall* deuice, & popiſh practiſe, ſaluing it with this hypocriticall plaiſter: *It is lawful for euery man to make the moſt of his owne.* Whereby they endeuour to ſhadow al their vnconſcionable, and vnchriſtian dealings. Secondly, by the fauours of their

prince, which hath not a little lifted vp the conditions of some. Thirdly, by all forfeitures, morgages, perpetuall suites & turmoiles in the law, wresting it out of the handes and hearts of the lawfullie possessed. And lastly by their practise in claiming from the Church, by impropriations, concealements, fraudes, and other infinite strange deuices and practises. And yet all this will not serue, but they are yet more greedie then before, and farre more needy then their ancientrie. Surely, beloued and blessed in the Lord Iesus, I know no other cause but this: your fore-fathers were neuer wel but when they were bethinking themselues what they should giue vnto the Church and maintenance of the Gospell of *Christ Iesus*, and therefore GOD

blessed

blessed all that they possessed: but you as directly contrarie, seek by all meanes to haue from the Church you care not how; wherof it commeth that all you haue is thereby accursed, neither can you enioy it. Doe you see a *Representatiue Church* vpon the earth? who founded it? did not your progenitors? If the same minde had beene in them, which is in you, what face or fashion of a Church had there beene at this day in the Christian world? Nay, furthermore, because couetousnes, and *Prodigalitie* cannot sweepe stake with the Churches goods in that poore remainder which is left, after which the world yet most greedily gapeth, and vnsatiablie lusteth, the Sonnes of religion stand vp like the agents and aduocates of desperation, and plead

that

that the fulnesse of bread hath made the Church to wantonize, therefore they must be so bold as to take it from them, for feare they should surfeit. And further, that *Endowments hath poisoned religion*, and therefore they haue prepared an *Antidote*. And lastly, that our hearts and affections we may bestow vpon God, but as for our goods, wee may imploy them otherwise, yea any waies they think well, but to the *Church* and Gods word: So that you see now (beloued) the worldlings themselues feare not to surfet and die with fulnesse, nor to be poisoned with these *Endowments*, but such is their charitie and care of Gods Church, that they would not it should thus miscarrie, and therefore they will carry what they may from it. Hence is it that your

faith

faith is ſo little, that were our Sauiour liuing on earth, hee might truely ſay vnto you, *O yee of little Faith.* For what tokens remaine of your being Chriſtians in this world? but euen as the curſed complaine, their life is like a ſhip that paſſeth through the water, & maketh a noiſe with the violence of winde, carrying her ſailes, but when ſhee is paſt, no token remainès of her paſſage: or as a bird that flieth, parteth indeed the aire with her wings, and ſwift flying, and as an arrow which is ſhot at a marke, leaueth no token or note of their going through, ſo your life is ſpent in a dreame, and you leaue no print or ſignification that you haue liued thankfully to your God. Hence is it that your hope is leſſe, either being like the vaine hope of *Abſolon*, who reared

vp

vp a pillar in the kings dale, so you some pompous *Pyramis*, or gay tabernacle of clay in the earth: or like the hope of the Hypocrite, which is resembled to the flowre of the poppie, which euery blast scattereth, so all your hopefull proiects in this world, are prostrated by euery blast and tempest of aduerse casualtie. Hence is it that your charitie is lesse then little, either toward God, or toward your Brethren. First, toward God. Heretofore the King of the earth came to Cottages of the men of God, and called them Fathers, *Oh my Father, my Father, the Chariots of Ægypt, and the horse-men of the same.* But now the seruants of Christ must bee suters to the vassailes of Princes, to bee admitted vnto thē. Secondly, towards your brethren, nothing but enuie, malice,

2. King. 13. 14.

lice, and all vncharitableneſſe, againſt which we may truely pray, as the Church doth, *Good Lord deliuer vs.*

The concluſion then, if you wil be pleaſed attentiuely to hearken, yea, but a very little, ſhall inſtantly follow in this one illatiue, *That whatſoeuer is in this world, if it be not enioyed in Chriſt Ieſus, is anathematized and accurſed.* A view heereof we may behold in *Iericho*: at the ſacking of which citie, *Ioſhua* is enioyned to beware of the execrable thing; for the whole citie and all therein was accurſed, ſauing that onely which was conſecrated to the Lord: and the thing was not onely execrable in it ſelfe, but it made them alſo accurſed that touched it. Semblably are all the thinges of this world, which are poſſeſſed without Chriſt, execrable

ble, both in their possession, vse, imployment, and end, and the owners also thereby anathematized. What then, beloued in the Lord, shall we doe, *vpon whom the ends of the world are fallen?* The spirit of God hath not left vs either comfortles or councelleſſe. *Pauls* counsell and exhortation is, *Vse the world as if you vsed it not*, and that both in action and affection, not in action, no not so much as in fashion. *Fashion not your selues like vnto this world*: for you see the fashiõs of this world hath vndone many, and caused them to forget God their Creator, their countrie and comely fashion, yea, themselues and their posteritie, so sicke and frantike haue many beene of the fashions of this world, which are accursed, as it is apparant by their witlesse and wicked ends,

1 Cor. 10. 11.

1. Cor. 7. 8

Rom. 12. 2.

who

who haue turned themselues into all fashions like the *Camelian*, saue the good and honest fashion.

Neither in your affection cleaue vnto the world. For the beloued Disciple forbids you *to loue the world or any thing therein*, vnlesse your loue be in God, and for his sake. The reason he yeeldeth, is, a map or view of the world, which hee capitulateth in a *Hypothesis*. *If any loue the world, this loue of the father is not in him. For all that is in the world (as the lust of the flesh, the lust of the eies, and the pride of life) is not of the Father, but is of the world.* And lest either fashion, which now is accounted the forme of the world, as if it gaue that being (for many thinke they are not, vnlesse they bee in the formall fashion of the world) or lust, which is esteemed the frame of the world,

1. Ioh. 2. 15

1. Io. 2. 16

should

such account of this world, that they can by no meanes be wooed from it, let the melancholie schollers say what they will. And therefore is it that so many haue turned religion into pollicy, whereby that prouerb is verified, *The Daughter hath deuoured the Mother*. Religion hath bred peace, and peace praies and tires vpon religion. Hence is it that so many church-robbers, tyrannize vpon the reuenues and goods of the Church, being indeede no better, flatter themselues how they lust, but *Pyrats* by land mother murtherers and vsurpers of others goods. *Pyrats* by land more inhumane and tyrannicall vnto the *Christian Church*, then the *Pyrats* by sea *Ward* and *Dansker* to the Christian common-wealth. Those taking by open violence: these encro-

L. Danæus in Aphorism. Politic. lib. 1.

Report of two notable pyrats

encroching and entring by cunning practise & siniſter pretence. Mother murtherers they are alſo. for if the church bee our mother and they take away the bread and liuely-hood from her, wherby ſhe fainteth, ſickneth, & dieth. What are they but mother murtherers, and of the generation of *Vipers?* Laſtly, they are vſurpers of others goods: for he is a Vſurper that appropriateth others goods vnto himſelfe. But theſe Church robbers do claime not onely intereſt but alſo lawfull poſſeſſion and vſe of Chriſts goods, in that they rob him in tythes and offerings which he calleth *his*, what are they then but Vſurpers, & encrochers vpon others tenures and intereſt? But their precedent generation hath denounced a woe againſt ſaying, *Woe be vnto them that either*

Ex aribinis alleg. Gland.

waſh or clippe the coine whereon the Lord hath ſet his ſtampe. Yea, your anceſtours commonly vſed theſe words in their donations: *Let their accoũt be without fauor in the day of the Lord, whether they be our heires or ſucceſſors, who ſhall dare to diminiſh or alter the lands reuenues and inheritance that we haue conſecrated to the Lord.* If the iudgement of your elders be required, this impious and iniurious ſurpriſing of Church eſtates, hath beene condemned both by Chriſtian biſhops, and alſo by Chriſtian Emperors, who euer were willing rather to lay downe their liues, then that the proſperity of the church ſhould bee impeached, or the goods thereof wickedly imbeazeled, or diuerted from the godly intendments of her well diſpoſed benefactors. But you ſee beloued

that

that *Christs Church* hath bene surprised, and dispoyled of her possessions, that whereas the *Psalmist* saith, *The earth is the Lords*, The men of the earth with their earthly mindes haue left our Lord, as the *Iewes*, no place to rest his head so they, no land to set his foot vpon. Hence are your lacklatines, & your lacklearnings which you fondly and furiously obiect vnto the reuerent *Beaupeers* of the church, the Bishops, whereas you your selues haue made such priests by robbing the Church, as church-Pyrats by famishing the Church-men in taking away their bread and liuelihood, & by vsurping the possession of others. For who should serue your foure pound, fiue pound, twentie nobles cures? if such were not ordained to holde your plough,

your Church and parish would lie fallow, yea, that poor pittance which is left to maintaine a few better qualified persons is so caught and dailie vndermined by bare weather-beaten desperate courtiers, forlorne Gentlemen, & *Cyclopical* scatizers, that al wisdom & godlie policie of the reuerend Bishops and faithfull councellers of state, vsing their best endeuors & vtmost fidelitie is little enough to retaine it: so far are they from any hope of a succession of godlie deuoted generation, who would studie to promote the wealth of the Church.

But let this generation know, that the world is giuen vp to a reprobate sense, and if they follow it, they also are in no better estate. Good Lord, where is the blessing and fruite of the ancient time?

Happie is he that preacheth to an attentiue eare, and to an intelligent heart, and an obedient soule. Worthy *Ridley* in one sermon to that famous renowned Christian Prince *Edward* the sixt, preuailed that *Christ-Church* hospitall, the Hospitall of Saint *Bartholomew* in *Southwarke*, and Bridewell were at once erected. But now in an hundred Sermons the ministers of Christ, must become like to the Friars *Mendicants*, and yet not so far preuaile, euen in this place with this *Hono.* cite us to purchase entertainement. I hope I shall be the last that euer shall mention it. And to conclude (my blessed brethren) seeing that all the things of this world are accursed without *Christ*, let before your eies *Paul* and *David* as presidents and motiues to exhort you to resolution.

Gal.6.14. tion. *Paul was crucified to the world and the world to him, and accounted all things as losse and dung for the lucre of Christ.* And *Dauid* wondred

Phil.9.8 *That any man should desire ought in heauen but the Lord, or esteeme any thing in earth, in respect of his God.* Let vs not then bee like sucking babes, who rather cleaue to their nurse then to their owne naturall mother. This world is our drie nurse, the *Church* is our true mother. Let vs then that are able to receiue strong meat, learne to distinguish. But if for al this you despise this counsell, & set at naught these aduertisments, and addict your selues wholly to the world: listen and heare how the world will deale with you in the end. Serue it neuer so long, yet as Churlish *Laban* dealt with *Iacob* in bringing foule *Leah* to his mariage

marriage bed insteed of faire *Rachel*, so the world wil promise you gladsomnes, but will performe loathsomnesse: will promise you the finest and gaiest speciousnes, but will performe with you in deceitfull spitefulnes. Let the experienced say, if by the world they found any thing but worldly care in gaining the world, wordly fear in retaining it, & worldly sorrow in losing it. Yea, this is the meede of their life, and in their death insteed of *Tumulus* giue them *cumulus*, an heape of stones, as had *Achaw*, who touched the execrable thing, so these haue some painted Sepulcher, or some specious or pompous funerall, and there is *Catastrophe* & the guerdō that the world affords them. But you beloued and blessed in the Lord, lift vp your hearts to him that prai-

eth for you, in whome you are the Sonnes & the saints, the *Princes* and *Priests*, the *Beloued*, and the *Baptized*, the *Illuminates* and *Associates* of the highest: by whose sufferings you are seperated and distinguished with works of saluation from the residue of the world, & through whom God dwelleth in you by the liuerie and seison of his gratious spirit in this life, and will after this life is ended, be in full possession of you both in soule and bodie eternallie in the glorious rest of heauen.

To moue you now therfore to a resolution to leaue this world, & all worldly, fleshly, and diuelish practises of the worldlings, and such as are *ex diametro contrariant* to all heartie and vnfained Christians, & to cleaue vnto the Lord that doth thus pitie you in praing

for

for you, honour you in making choice of you frō among others, and in gracing you by vouchsafeing to receiue you as pledges of his fathers loue, and accounting you as his own. I cannot propone a more forcible motiue to stir vp and quicken your hearts to a sad & serious thankfulnes, then to put you in minde that you certainely are the people that *Christ* hath praied for, euen you I meane, the faithfull of this Land and state; who haue sought the Lord in sinceritie and hearty deuotion. And that I may not now in the Epilogue of this my weake endeuour send you farre backe: I shal desire you to looke, and with open and displaied eies, beholde the louing kindenes of the Lord toward our kingdome and countrie, euen in the memory & view of our whole

nation

nation and all Christendome. How escaped we the furious and mischeeuous complotments of manie weightie and malitious deadly enemies in all the peaceable raigne, & most happie and neuer enough admired gouernment of that deere Lady, our late soueraine Qu. *Elizabeth* of pretious memorie? Did not *Christ* pray for vs when all those secret designements, popish thunder, Cardinal conspiracies, *Iesuiticall* proiects, and domesticall treacheries were discouered, & set vpon the stage? Did not *Christ* pray for vs when our state tottered at the decease of our late Soueraigne, and to the wonder of al the Christian world, did as an earthquake shake & settle in a moment? when all nations about vs stood looking at the things likely to ensue?

What

What fruſtrated the Popiſh prophecie of *Worthingtõ* the *Ieſuit*, when foreſpeaking as he (hiſpaniolized traitor) wiſhed, *That the fall of one Ladie would be the raiſing of another.* Meaning that the death of *Ladie Elizabeth* would bee the Diadem of *Izabella Infanta Eugenia Clara?* who brought to ſcorne alſo the ſurmiſe of *Weſton* the *Ieſuite*, another falſe prophet, who ſeeing his fellow *Worthingtõs* ſpel take no effect, went on, and tooke longer time, as the manner of bankrupts is; and ſaid, *That the ſinnes of England were not ripe at the death of Queen Elizabeth. But when England had fulfilled the meaſure of her ſinnes as the Ammorites did, then would the Lord vtterly deſtroy vs.* Which prophecie of his doubtles intended the powder Treaſon, which if it had beene effected, then had

Weſton de tripl. offic.

Gen. 15. 16

Weſton

Weſton deſerued to haue been notified with a red letter in the liſt of *Anabaptiſticall* prophets. But then euen then alſo Chriſt Ieſus praied for vs, and *Worthington* with his coopſe-mate *Weſton* are found lyars, and we, our prince and people are maruellouſly, and miraculouſly deliuered from the ſulphurous blaſt complotted at *Rome*, proiected at *Rhemes*, fortified at *Doway*, practiſed in *England*, yea and that which was ſome certain yeeres in intendment and purpoſe was fruſtrated in a moment. Oh then ſeeing not onely the whole land but euen the very particular perſon here preſent can capitulat *in ſpecie*, what great things the Lord hath done for them, where in we now reioice; let it be ſufficient for me to commemorate in generall, and for euerie one of vs

in individuo, to commune with his owne heart, and write this leſſon there, with the pen of a Diamond that neither day nor night, tide nor time, weale nor woe may obliterate or blot out the character of his diuine leſſon, and angelicall conſolation, but reſolue that our whole life bee a deuoted ſacrifice of thankfulnes & ſeruice to the liuing God of eternal maieſtie, through *Ieſus Chriſt*, our faithful interceſſor, to whom with God the father, & God the ſanctifying ſpirit, be rendred al power praiſe, might, and maieſtie this day and euermore. Amen.

The very God of peace ſanctifie you throughout, and I pray God that your ſpirits, ſoules and bodies may bee kept blameles vnto ſaluation, through Chriſt Ieſus, this day and euermore. 1. Theſ. 5. 23.

FINIS.